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IMITATION

throw light upon its propensities, it appears to have no particular preference for the spot in which it finds itself on emerging from the cocoon. Yet it seeks very persistently a site for its nest which has only become available for it since man has constructed substantial habitations. The American grey squirrel has the practice of burying nuts in the ground : squirrels taken from the nest when quite immature and reared in captivity will make believe to bury nuts in a carpet. The practice is then inborn, not acquired by imitation. Yet its beginnings may be more reasonably ascribed to habit than to casual varieties in a reproductive cell. We must remember that Life is not uniform in its methods, and we should not conclude that habit has been the origin of no instincts because we find that it certainly has not been the origin of some of them. When, however, we turn from the lower animals to man we can hardly find the slenderest grounds for believing that habits have become hereditary. Lacking a directive instinct he possesses no stock upon which to graft them. But he possesses antitudes : might they not be strengthened by habits—by the culture of civilization ? We may scarcely conclude so. We see that dexterity in games is as innate in Indians who have never played them as in Englishmen to whom they have afforded a pastime for many generations. The

children of quite unlettered tribes, when brought to school, may display astonishing proficiency in learning arithmetic. Nor does it appear that habits of refinement are innately stronger in a civilized than in uncivilized races. How easily in the past has the light of culture been extinguished ! How rapidly have civilized nations relapsed into barbarism ! A child of European parentage reared in the squalor of an Indian